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Ambiguous public space towards social sustainability in Madurese urban kampong

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Abstract

The public space is a social capital and it becomes an important part of society, which can promote social cohesion and prevent further fragmentation and atomization of the society (Madanipour, 2003). When the privatization of the public space has blurred between the existence of public and private spaces; especially semi-public and semi-private spaces; so some people realize that public space is not so public. Madurese urban kampong in Surabaya is a social urban ecosystem that has unique characteristics; it is suspected to become a place that produced ambiguous spaces in the modern city era. However there are important questions regarding to the issue; that is: how is the organization of public space and its transformation process. Also how is their implication for social sustainability of Surabaya.

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Keywords: Ambiguous public space; madurese urban kampong; privatization; social sustainability

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1. Introduction

1.1. Highlight of Urban Kampong in Surabaya

Housing and settlement are one manifestation of human culture. As a form of human culture, the housing and settlements are characterized by the formation of residential that accommodates the people who lived and live in. In the forming process, the environmental setting will affect the pattern of activities and the embodiment of the container activities of physical and non-physical (Rapoport, 1977). Moreover, Habraken (1978) explained that the physical order of settlements is an integrated system consisting of spatial system, physical system and stylistic system. First, spatial system is a system related to the organization of space, which include: spatial relationships, orientation, pattern of spatial relationships, etc. Second, physical system is a system's construction and material usage. Finally, stylistic system, which creates forms, includes facade or facade, door and window design and decorative elements (craftsmanship), both inside and outside.

The urban kampongs that exist in nowadays are forms of transformation of the city development. The existence of the urban kampongs is actually a genuine form of the cities in Indonesia. Kampong more in terms of humanity and urbanity depicting city life are starting sought by developed countries through the concept of new urbanism. There is a problem caused by urban development, urban renewal, which required an integrated and cooperative approach, on the basis of common interests between the government and the people especially those living in the vicinity of the center of town. One way is to enhance the quality of existing residential areas and kampongs also expected to create environment-friendly city in surrounding so that they may support the activities of the city center.

Surabaya is a city with a multi-ethnic and diverse socio-economic circumstances. Most of the settlements in the city of Surabaya are still describing characteristics of kampong. Several empirical facts show that there are different settings (space organization) in the kampong, especially in the distribution of the private, semi-private, semi-public and public in the city of Surabaya.

The facts which are found children and adults who use public space as a playroom that seem unsafe, then used space of street as a place to socialize, work and even as a place to hold an event (wedding, celebration and others). The theory of the public space is still debatable, given the research is expected to enrich the study of the structure of public, semi-public, semi-private and private space in the city of Surabaya.

1.2. Problem statement

Acquisition of the organization of public space into private space in the form of urban kampong where there is no strong concept of how to shape a proper organization, how the transformation of the modern era and what are the implications for the sustainability of cities, so that question of this study is; how are the forms and the development process of space organization in Madurese urban kampong especially at kampong Sencaki?

1.3. Purpose and objectives

This paper is a part of research about the transformation of public space in Surabaya's kampongs. This paper will explain one of cases study; especially in Kampong Sencaki that is known as Madurese urban kampong. It purposes are to identify forms of space organization and the transformation process in Madurese urban kampong especially at Kampong Sencaki. The objectives of this research are:

- a. Identify forms of space organization in Madurese urban kampong.
- b. Identification the transformation of the physical aspect of Madurese urban kampong.

2. Methods

2.1. Research approach

Research carried out a qualitative analysis using inductive grounded theory approach. In this case study research, the transformation of public spaces in Madurese urban kampong is a combination of situational case study, observation and micro-ethnography, as according to Bogdan Biklen (1992) in Bungin (2007). Case study of situational will uncover the history and development trend of the organization of space in Madurese urban kampong and also the observation will be applied by oriented focused observation of physical transformation of the use of public space into private space. Finally, case study of micro-ethnography was conducted in this research because it lies in the social unit of kampong allows it to provide an overview of the micro-ethnographic Madurese urban kampong in city of Surabaya.

2.2. Data and survey

Survey methods and analysis in this study adapts to approach existing research focused interviews and observation techniques that are more oriented to the qualitative data, resulting in the application of this research data collection methods that will be performed include:

- a. Key informant interviews (in depth interview). The interview comprised a series of open-ended questions were made against certain individuals that have been selected because they have an understanding of the area plan. Interviews are qualitative, in-depth and semi structured (see respondents data in appendix A)
- b. Direct observation or field visits of the local community. The data collected may include information about physical, social and economic in Madurese urban kampong.

2.3. Analysis method and technique

Methods of analysis is qualitative analysis and also several analytical techniques in this study consist of:

Table 1. Analysis method and techniques

Analysis Techniques	Explanations
Timeline analysis	Serves to analyze the development of the use of public space - a private at Madurese urban kampong in the city of Surabaya to visualize it into a timeline diagram analysis
Linkage diagram analysis	Reviewing the various systems / subsystems that work in the kampong related to the space organization of Madurese urban kampong
<i>Institutional diagramming analysis</i>	Reviewing the activities, benefits institutions (formal and informal) in Madurese urban kampong

Source: Pradinie & Navastara, 2015

3. Result and Discussions

3.1. Understanding of the space in Madurese urban kampong

Based on the results of observations, the space available in the Madurese urban kampong is composed of public space, semi-public space, semi-private space, and private space. Most of the existing spaces have large buildings that used for storage, especially in the northern of Sencaki Street. But there are still many houses that are occupied by households mainly by Madura ancestry.

In general, people felt comfortable living in the Madurese urban kampong because they have been living for a long time. Furthermore most people of kampong believe that a comfortable living in this area because of high social cohesion among the residents, such as the properties of kinship as well as familiarity and also mutual tolerance.

However, the people felt uncomfortable condition because the kampong is so close to youth who are involved with some cases of drugs and crimes. This leads to a sense of worry about the security of the kampong and highly concerned about the socialization of their children.

Table 2. Comforted and uncomfortable factors of the space

Comforted factor	Uncomforted factor
<ul style="list-style-type: none"> • Living at own home • A long time living in the kampong • Good neighbourhood as well as high social cohesion among the people • Properties of kinship as well as familiarity and mutual tolerance • Independently in developing small scale business economic-oriented (such as stalls) 	<ul style="list-style-type: none"> • The threat of environmental and socializing engaged youth crime and drugs cases

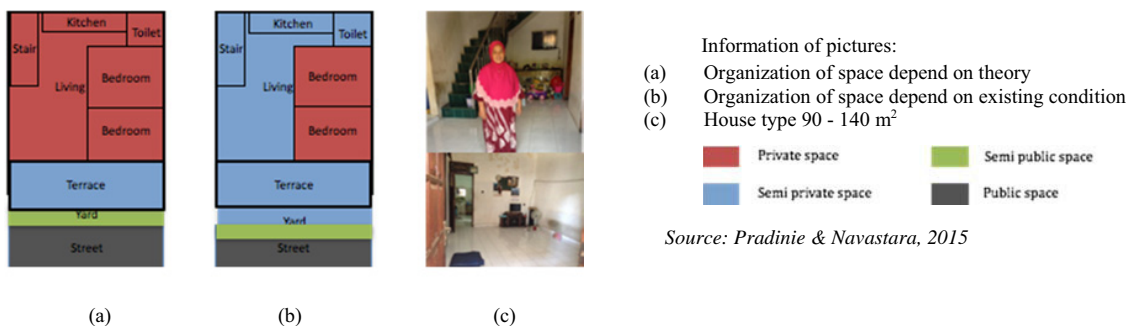
Source: Pradinie & Navastara, 2015

Usually they are using the available space for interaction with others. The intensity of interaction is almost done everyday and an average of four hours per day. Social activities among people have done in front of the house yard, and it was equipped with amenities such as benches and shelter that provided by the initiative of the people themselves. The existence of the benches in front of the house is used for supporting a chat among the people. That is a unique social behavior of the residents in Madurese urban kampong for a long time ago.

3.2. The perception of people to private and semi private space

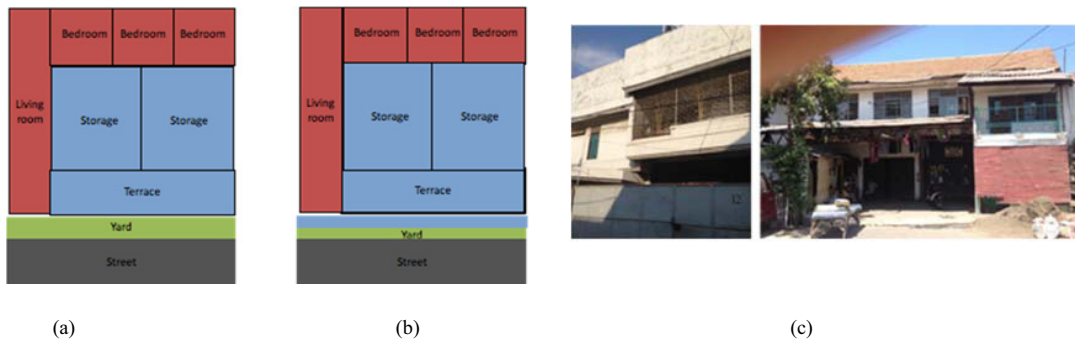
Depend on theory of public space; the private space is the area owned by individuals or families accounted for the house and backyard. But according to the residents of Madurese urban kampong, private space is a private room, while the rest of the house such as the living room and family room are as semi-private spaces that are rooms for welcoming the guests.

There are two types of house; that is; the first type is house with size 90 - 140 m² and it is commonly used as residences of households, while the second type is house with size 150 - 200 m² that is usually used for business such as warehouse or garage. Below are pictures related to the organization of space for two types of house that is located in Madurese urban kampong especially at Kampong Sencaki. Below are pictures of housing types at kampong Sencaki.



Source: Pradinie & Navastara, 2015

Fig. 1. Organization of space for house type 90 - 140 m²



Information of pictures:

- (a) Organization of space depend on theory
- (b) Organization of space depend on existing condition
- (c) House type 150 – 200 m²

■ Private space ■ Semi public space
■ Semi private space ■ Public space
 Source: Pradinie & Navastara, 2015

Fig. 2. Organization of space for house type 150 - 200 m²

3.3. The perception of people to semi public space

Semi-public space is a space that is in space of street or pedestrian and building border. Most respondents use these semi-public spaces for interaction with the whole family and with people who are equipped with facilities such as benches, and some are equipped by providing the shelter. Supporting facilities that are used to interact are provided by the initiative of the people themselves or by homeowners to support these activities. The intensity of interactions is everyday that is routine performed by residents during morning, afternoon and evening with the length of time up to three hours or more. Below is describing the use of semi public spaces at kampong Sencaki.



Information of pictures:

- (a) Foods stall
- (b) Bench for relaxing and chatting
- (c) Parking for motorcycle

Source: Pradinie & Navastara, 2015

Fig 3. The use of semi public space in Madurese urban kampong (Kampong Sencaki)

In some cases, semi-public spaces in Madurese urban kampong is also used by people to do business like opening coffee shops and food stalls. Overall respondents who have stalls in the semi-public space are assumed that it is to open a business because they were in the front space of their home. In addition, the semi-public space is also often used to park the vehicles of residents or employees who worked there. The use of semi public space by the respondents at kampong Sencaki can be seen to table 3.

Moreover, it can also be known that the use of semi public space by residents of Madurese urban kampong at this Sencaki can be differentiated by gender and age of the population. Where female residents are more likely to use a semi-public to interact with the neighbors in the morning and evening, while the male residents are more likely

to use public space during the night hours after evening prayers, they are 7-9 nights, even work until midnight.

In addition residents that are older than 60 years are rarely making interaction with neighbours and spend more times in the home or to do daily activity. While the population 20-50 years of age are more likely to leave home to interact with other residents, particularly in the sides of the street or in semi-public spaces in Madurese urban kampong especially at kampong Sencaki.

Table 3. The use of semi public spaces at Madurese Urban Kampong (Kampong Sencaki)

Respondent	User	Location	Intensity of use	Utilization
Mrs. Rido'i	Her self	Front yard	7 am - 5 pm	Selling rujak
Mr. Faruk	Him self	Terrace	5 minutes	Parking a motorcycle, Chitchat with neighbours, Selling
	Him & His neighbours	Front yard	2 hours (7 - 9 pm)	
	His parent	Front yard	morning - night	
Mrs. Khatijah	Her self	Front yard	7 am - 3 pm (once/two days)	Drying crackers, Selling food, Parking a motorcycle
	Child in law	Front yard	6 am - 5 pm	
	Her children	Front yard	2 hours	
Mr. Asnan	Him self	Front yard	6 hours	Peeling Onions, Chitchat with neighbours
	His neighbours	Front yard	2 hours	
Mr. Sulaiman	Him self	Front yard	2 hours (7 - 9 pm)	Chitchat with neighbours, Parking a motorcycle
	His neighbours	Front yard	2 hours (7 - 9 pm)	
	His children	Front yard	10 minutes	
Mr. Sanusi	Him self	Front yard	2 hours (3-5 pm & 7-9 pm) everyday	Chitchat with neighbours, Washing and drying clothes, Parking a motorcycle
	His mother	Front yard	1 hour (10-11 am) once/three - four days	
	His nephew	Front yard	12 hours (from afternoon - morning)	
Mr. H. Ismail	Him self	Front yard	2 hours (3-5 pm) seldom	Chitchat with neighbours
	Him & His neighbours	Front yard	2 hours (7-9 pm) everyday	
Mrs. Saodah	Her self	Front yard	1-2 hours every afternoon	Chitchat with neighbours, Parking a motorcycle, Selling food
		Front yard	3-4 hours (morning-afternoon)	
	Her children	Front yard	1-2 hours	
Mrs. Vida	Her self	Front neighbour's house	1 hour (7-8 am)	Chitchat with neighbours
		Terrace	2 hours (3-5 pm every afternoon)	
Mr. Matruki Al Maskur	Him self	Front neighbour's house	1 hour (4-5 pm) seldom	Chitchat with neighbours

Source: Pradinie & Navastara, 2015

3.4. The perception of people to public space

Based on the interviews, most of the people in this kampong are not understand what is mean of public space. But people explain that some of them, have used the space to conduct special events such as weddings, graduation, independence day (17th August), and *tahlilan* (religious rituals to pray for the dead) mainly used by people who have a residence with a small size. Based on the results of the interviews, the majority of people during a wedding celebration in the kampong they closed the street and set up a temporary shelters up to two days, and *tahlilan* will be held when there is dead-man, they have set up a temporary shelters for seven days, but the street is blocked up only

when *tahlilan* took place that evening after evening for two until three hours. Respondents argue that they choose to use the street for a special event because the home yard is not enough to cover the invitation and are closer to home than in other places such as stations. However, for people who have a large yard, they decided to use the home yard to hold a celebration. Below is the use of public space by the respondents at kampong Sencaki (see table 4).

Table 4. The use of public spaces at Madurese Urban Kampong (Kampong Sencaki)

Respondent	User	Intensity of use	Purpose	Location	What to do
Mrs. Rido'i	Her self	1-2 days	Wedding party	at Sencaki street	Block up the street
Mr. Faruk	His neighbours Residents Residents His neighbours	1-2 days 7-10 pm 3-5 pm & 7-9 pm 3-7 days	Wedding party Independence day celebration Tahlil	In front of house at Sencaki street	Block up the street
Mrs. Khatijah	Her self Residents Her neighbour	2 days 7-10 pm 3-7 days	Wedding party Independence day celebration Tahlil	at Sencaki street	Block up the street
Mr. Asnan	Him self Residents His neighbours	2 days 7-10 pm sometime in one case, the street will be closed for one week	Wedding party Independence day celebration Wedding party	In front of house at Sencaki street	Block up the street
Mr. Sulaiman	Him self	1 day	Wedding party	In front of house at Sencaki street	Block up the street
Mr. Sanusi	His neighbours	1 - 2 days	Wedding party/ other party like 'Sunatan'	In front of house at Sencaki street	Block up the street
Mr. H. Ismail	His neighbours His neighbours	2 days 3-7 days	Wedding party Tahlil	In front of house at Sencaki street	Block up the street
Mrs. Saodah	Her neighbours Her neighbours Residents	1 day 7 days 1-2 hours	Wedding party Tahlil Independence day celebration	In front of house at Sencaki street	Block up the street
Mrs. Vida	Her self Her neighbours	2 days 2 days	Wedding party Wedding party	In front of house	Block up the street
Mr. Matruki Al Maskur	Him self His neighbours	1 day 2 hours	Wedding party Tahlil	In front of house	Block up the street

Source: Pradinie & Navastara, 2015

The residents did not feel disturbed when there are neighbours to celebrate wedding party as well as other activities that must close the street and cause noise. They consider every resident has the right to use the street or public space during they have license from *RT (Rukun Tetangga)* / *RW (Rukun Warga)* and pay dues to the local police had blocked up the street during the event. However the people who held the event never give compensation to the communities or neighbours and the communities or neighbours also do not want any compensation because they have understood about it as common issues. It means the tolerance between residents that ensure that social relationship sustainability.

This is a phenomenon that occurred in Madurese urban kampong where the use of public space as a semi-private space for events such as weddings or even study up to two days two nights is considered normal and Madura where tradition when organizing the wedding was held in front of the house so had blocked up the street.

4. Conclusions

The public spaces in Madurese urban kampong reflected a lack of clarity in terms of structure and function usage of space. Ambiguous spaces that occur are in using of space in their housing as well as the utilization of kampong's streets and also mixing of activities that describe by trading of scraps metal and settlement of Madurese urban kampong. Although the elements are still fulfilling public private space but some adjustments occurred to the space; that is; the acquisition of semi-public space into private space and semi public space become semi-public space. Moreover the activities that support the social sustainability are still exists; that is: religious ritual, social events celebration like wedding party, independence day celebration, other daily social activities and it becomes a part that cannot be separated from their daily life.

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